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MATERIAL FOR THE CONSTRUCTION OF A  
GRAMMAR OF THE BOOK OF JOB.

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This article does not note and compare all the peculiarities of the language of the book of Job *in extenso*, it merely desires to gather material for the construction of a grammar of this book. Nor has the author discussed the question whether the highly cultured author of Job endeavored to enrich the Hebrew language (Cheyne), or whether he was influenced by his surroundings, the borderland of the desert. A comparison of Job with the Proverbs of Agur and Lemuel (see H. F. Muhlau, *De Proverb. quæ dicuntur Aguri et Lemuelis origine atque indole*) would have been most interesting, but would have enlarged the task; the author has occasionally quoted from the book of Proverbs, in order to show that Job and Proverbs often agree in the peculiar meaning of their vocabulary. At the close of the article will be found an index of the ἀπαξ γεγραμμένα, the Aramaisms and the Arabisms of each chapter, which may be of service to scholars who desire to compare, for instance, the language of the Elihu speeches with the language of the other portions of Job.<sup>2</sup> Our

<sup>1</sup>The author of this article feels greatly indebted to Dr. W. Muss-Arnolt, of the University of Chicago, who, during the absence of the writer from this country, carefully perused the article, adding much valuable material and references, that have become part of the article, thus enhancing its value. In addition to the material and the references incorporated into the body of the article, a few more are printed in brackets, mainly because the author does not quite agree with their contents.

<sup>2</sup>[See Budde, *Beiträge zur Kritik des Buches Hiob*, 1876, Part II.—W. M.-A.]

subject has been divided, for convenience sake, into three parts: (1) Ἀπαξ γεγραμμένα, (2) Aramaisms, and (3) Arabisms. The list of about 180 ἄπ. γεγρ. is, we hope, fairly complete, whilst the list of Aramaisms and Arabisms is, to be sure, incomplete and in many instances uncertain. The author regrets not to have been able to procure an article written by Bernstein on the Aramaisms of Job, published in Keil and Tzschirner's *Analekten*, Leipzig, 1813 (an article quoted by Dillmann in his *Job*). It is to be regretted that Kautzsch in his *Aramäische Grammatik* entirely ignores the book of Job. The grammar of Gesenius, like the commentary of Franz Delitzsch, endeavors to throw light upon the language of Job, whilst Stade develops the original forms of Hebrew words. These three authors have been constantly consulted. Barth, *Beiträge z. Job*, would have been a great aid, had the author been able to secure the treatise before his collection of Arabisms and Aramaisms was completed. To him the author owes גְּבִישׁ; he also notes צִירִים for צִירֹת as a peculiarity of Job 28:10. The LXX has been quoted, but not regularly. The Massoretic text has not been emended on the basis of LXX, because the translator of Job in LXX was not equal to his task (Delitzsch, *Job*, p. 28).<sup>3</sup>

### I. The Ἀπαξ γεγραμμένα.

אֲבָה (9:26) = "cane." אֲנִיֹּת אֲבָה "light cane ships." Cf. פְּלִי גִמָּא Isa. 18:2. Dillon: "papyrus boats." Olsh.<sup>4</sup> emends: אֲבָרָה "flying ships." Syriac read אֲבִרָה or אֲיָבָה "ships of freebooters." Olsh.'s emendation is unnecessary, and the Syriac version incorrect. Compare אֲבָה = "cane" and the Assyr. â bu and â pu = "cane." On אֲבָה see Frd. Del., *Prolegomena*, p. 110.

<sup>3</sup> The main books consulted were the lexicons of Gesenius (*Thesaurus; Hand-Wörterbuch*, 11th and 12th editions), Levy (*Chald. Wörterbuch*), and Siegfried-Stade; — the commentaries of Franz Delitzsch, Dillmann, Ewald, Cheyne, Merx (*Das Gedicht von Hiob*), Budde (*Das Buch Hiob*, 1896), and Duhm (*Das Buch Hiob*, 1897); — translations: Hoffmann (*Hiob*, 1891); — texts: Siegfried-Brünnow (Polychrome edition), Baer-Delitzsch; — grammars: Ewald, Olshausen, Gesenius (23d ed.), Stade, Strack, Bickell, Kautzsch (Aramaic), Wright (Arabic), etc. Other works consulted: Dietrich, *Abhandlungen*; Fried. Delitzsch, *Prolegomena*; Mühlau (see above); Fränkel, *Die aramäischen Fremdwörter im Arabischen*; Löw, *Aram. Pflanzennamen*; Hommel, *Säugethiere*; Hilprecht, *Assyriaca*, etc. A number of the above books came to hand after this article was drafted; often the author's views were simply corroborated, but he claims neither originality nor priority; he only hopes to have helped toward the understanding of that grand old poem, Job.

<sup>4</sup> These are the main abbreviations used in the article: LXX = Septuagint text; V. = Vulgate; Olsh. = Olshausen; Ew. = Ewald; Frz. Del. = Franz Delitzsch; Siegf.-Br. = Siegfried-Brünnow; Ges.<sup>11</sup> = eleventh edition of the *Handwörterbuch* of Gesenius.

**אָבִי** (34:36) "O that!" an interjection. Siegf.-Br. emends with LXX  $\sigma\lambda\mu\eta\nu$   $\delta\epsilon$   $\alpha\lambda\lambda\acute{\alpha}$  = **אֵלֶם**. Olsh., *Gram.*, §§ 224 sq.: **אָבִי** an interjection, abbreviated **בִּי**, Gen. 43:20 = "please!" Wetzstein (in Frz. Del., *Job*) compares *jā beiyi* = "O sorrow!" and *jā abi* = "my father!" which are in Arabic exclamations of pain or desire. Ges.<sup>11</sup>: **אָבִי** = 1st pers. sing. impf. of **בִּיאַ**; Ges.<sup>12</sup>, interjection: "O dass doch." Frd. Del., *Prol.*, p. 135, derives **אָבִי** from **אָבָה**, as **אָי**, Ezek. 21:15, is derived from **אָוָה**; Hilprecht, *Assyriaca*, pp. 48 sqq., arrives at the conclusion that neither the Hebrew **אָו** or **אָה** nor the Arabic *a*, *ahi*, *wai* and the Assy. *ē* or *i* have an etymology, they are "ein blosses Ausrufewort, der unmittelbare Ausdruck der Empfindung." **אָבִי** is a similar interjection, expressing a wish, but not = **אָבִי** (Hoffmann), Prov. 23:29, which, with its dark vowel, is an expression of sorrow like "woe!" Perles, *Analekten*, **אָם** (after Ps. 139:19). Budde, p. 209, strikes out **אָבִי** as a dittography from **אָיִב**, vs. 35a; Duhm, p. 168, however, retains **אָבִי** and says "perhaps related to **אָבִי**."

**אָבִי** (39:26) "to be strong, powerful." **הַמִּבְּיָתָהּ יֶאֱבִינָן יִרְשֵׁן כְּנָפֵי** **לְחִימָן** (*K<sup>re</sup>*) "Doth by thy wisdom the hawk soar and spread his wings to the south?" The Hiph. **יֶאֱבִי** is a denominative from **אָבִי** "wing" (Budde), fem. **אָבִיָּה**, Job 39:19. Schwally, *Idioticon des christl. Paläst. Aram.*, derives **אָבִיָּה** from the Arab. **أَبْرَءُ** "needle, point." The adj. **אָבִיר** "strong" is frequently found in Hebrew, Assy. *a bāru* = "strong," but the use of **אָבִי** denominatively in the sense of "to move the wing, to soar," is peculiar to this passage of Job.

**אָבִי** (38:28) "drops or gatherings." **הֵיִשׁ לְמָטָר אָב אוּ מִי־הוֹלִיד אָבִי** **אָבִי־טָל** "Is there to the rain a father? Or who hath begotten the gatherings of dew?" Ges.<sup>11</sup> suggests, on account of 38:22, "basin or pond." Hoffmann translates "gatherings" (*Ansammlungen*), i. e., collections, stores, reserve supplies, and compares (*Hiob*, 86) **أَجَل** "herd of wild cows or men." Isa. 15:8 we find **أَجَلِيم**, which probably means "border town," as the common meaning of **أَجَل** is "to keep back, to limit." **אָבִי** may be an Arabism. The parallelism and the verb **הוֹלִיד** in Job 38:28 harmonize better with the translation "drops" than with "pond," as Ges.<sup>12</sup> well suggests. Budde (pp. 231-2): "to be explained from the Arabic." Bickell strikes out the whole vs. 28 as an "unerhört tautologische und prosaische Nachbildung von 29;" so also Duhm, p. 186; but see Budde, *loc. cit.*

אַהֲרָה (13:17) "announcement, declaration." אַהֲרָהֶם "my declaration be in your ears." אַהֲרָה is formed from the inf. Hiph. of אָהַר after אָפַרָה (Stade, *Gram.*, § 244); aḥwayâ has been contracted to אַהֲרָה, as šānayâ to שָׁנָה. "In Hebrew two formations with a prefixed א have been confused. One is the equivalent to the Arabic intensive forms, cf. 'akbaru and kabir, the other is merely the prosthetic *Elif*." (Stade, *Gram.*, § 255.) Stade, § 244, note, thinks אַהֲרָה may belong to the class of nouns formed by prefixed ה. If א stands for ה, then אַהֲרָה would be an Aramaism. Duhm, p. 73, reads with Dillmann, after LXX, וְאַהֲרָה, 32:10, "let me announce, report;" would reject the whole verse with Dillmann and Bickell, against Budde. On אָהַר see the second part of this article.

אֵי (22:30) adv. "not." יִמְלֹט אֵי-נָקִי וְנִמְלֹט בְּבֶר כְּפִיָּה "he shall deliver the not-innocent, and he shall be delivered through the cleanliness of thy hands." Siegfr.-Stade: "Stelle verdächtig, weil sinnlos." Siegfr.-Br. emends אַה, following the LXX, *ῥύσεται ἀθῶρον*. Cheyne (p. 290) also considers אֵי a corrupt reading. But Frz. Del., Dillmann, Ew. (*Gram.*, § 215b), Ges. (*Gram.*, § 152, 1), Jensen (*Zeitschrift f. Völkerpsychologie*, 18, 421), and Budde (*Hiob*) correctly consider אֵי an abbreviation of אֵיךְ or אֵיךְ. The Targums use אֵי frequently; cf. אֵי אֶפְשָׁר "impossible;" אֵי הִכָּרָה "unnecessary." In Ethiopic אֵי is the common negation. In the Assyrian we have *â* (*a-a*) or *ai*, in Hebrew characters אֵי, contracted אֵי. Perhaps אֵי occurs also Prov. 31:4; cf. Mühlau, *De Prov. Aguri origine*, pp. 56 sqq. We certainly have the negation אֵי in the proper noun אֵי-כְבוֹד "without honor," 1 Sam. 4:21; possibly in אֵיזְבֹּל "untouched, not honored;" אֵיזְמֶר "not conspicuous," Exod. 6:23; אֵיעֹר, Num. 26:30, seems to be a corruption for אֵיבִיעֹר; cf. Josh. 17:2. Siegfr.-Stade's attack on the text is not to the point. In Job 22:30 the promise reaches its height. God shall not only deliver the innocent Job, *but even him that is not innocent* shall he deliver through the hands of Job. The thought stated here is further on in the book of Job the outcome of the whole issue. Cf. Job 42:8. Budde (p. 128) well says: "In dem Verse muss ausgedrückt sein, Hiob's Gottwohlgefälligkeit werde so hoch steigen, dass um seinetwillen Andre der Strafe ihrer Sünde entrissen werden." In respect to the text of the LXX we concur with Barth, *Beiträge*, who warns against the "überschwängliche Versionencultus" of Merx and others. Bickell strikes out vs. 30b, because it was not found in the original LXX text; see also Duhm, pp. 117-18.

אָכָה (33:7) "pressure, burden." אֲכַפִּי עָלֶיךָ לֹא-יִכְבֵּד "my burden upon thee shall not be heavy." The LXX read וְכָפִי = ὁ δὲ ἡ χεὶρ μου, a reading accepted by Olsh., Hoffmann, Siegfr., Budde (p. 194), Duhm (p. 157), etc. The verb אָכָה is found Prov. 16:26, "to drive, compel." In the Talmud אֲכָפָה means "the saddle." The parallel passage, Job 13:21, speaks for the LXX translation, but אָכָה may be an intentional change (Dillmann). The burden אָכָה is heavier than the hand כָּה.

אֵלִי (3:22; 5:26; 15:22; 29:19) instead of אֵל. Possibly an Arabism; cf. اِلَى; Bickell, *Grundriss*, § 57; Stade, *Gram.*, § 205b; § 375; Budde, *Beiträge*, 115 sqq.; Job, 16.

אֲלֵם (17:10) for אֵלֵם. See Budde, *Job*, 90 (אֲלֵם, the *dagesh* of the text adopted from the following בָּלֵם); Duhm, 94.

אֲמִץ (17:9): וְטָהֲרֵי-יָדַיִם יִסִּיתָ אֲמִץ "and the clean of hands shall add strength."

אִפּוֹ (17:15; 19:6, 23; 24:25) "now, then." Looks like Aramaic writing for אִפּוּא, which occurs 9:24, and on which see Budde, 45.

אָרֵב (38:40) "ambush;" 37:8, "place of ambush." The ambush is in Arab. اَرَب; Jer. 9:7 and Hos. 7:6 we find אָרֵב. An Arabism?

בָּאֲשָׁה (31:40) "tares, useless growth." וְחִתְּהָ שְׂעִירָה בָּאֲשָׁה "and instead of barley a stinking weed" (Siegfr.-Stade). Isa. 5:2, 4 בָּאֲשִׁים. The verb באש means "to stink," Exod. 7:18, so that בָּאֲשָׁה may be a weed with a repugnant smell; we have באש "stink," Am. 4:10, of which form בָּאֲשָׁה may be the Aram. *stat. emphat.*, Kautzsch, *Aram. Gram.*, § 52, 2.

בְּהִיר (37:21) "shining" (Budde, *Beiträge*, 141). וְעֵתָה לֹא רָאוּ אֹר "And now, not shall they see a light, it is shining in the clouds." The root בהר is not found in Hebrew.

In Aramaic it is בְּהִיר, adj. בְּהִירָא "shining." In Arabic يَهَّر.

Frz. Del. calls בְּהִיר "a Hebrew-Arabic word." בְּהִיר is very likely an Arabic word. Siegfr. reads בְּהִירָא "da es leuchtet;" Budde (p. 225) suggests corruption from נִסְתָּר הוּא or the like. Duhm retains Massor. reading, but suggests transposition of vs. 21a after 21b.

יְשֻׁלְיוֹ אֱהָלִים לְשֹׁדְדִים וּבִטְחוֹת (12:6) “perfect security.” לְמַרְגִּיזֵי אֵל “the tents of robbers are quiet and to the provokers of God is security.” The form is found, also, Ps. 51:8 and Job 38:36 [Cheyne, *Jewish Quart. Rev.*, July, 1898, p. 570, and *Expositor*, August, 1898, pp. 85–6, “טחות comes from תותח, and תותח is a corruption of תרתח”—W. M.-A.], but in the latter passages ב of בטחות is evidently a preposition. In our passage בטחות is an abstract plural from בטוח. The verb בטח, as well as בָּטַח, בטחה, and בִּטְחוֹן, occur, but בטחות looks like a new formation, Duhm, 67, “eine junge Abstraktbildung.” On the form cf. Olsh., *Gram.*, § 186a. Siegfr., and Duhm, p. 67, reject vss. 4–6; on the other hand see Budde, p. 59.

נָטָה צִפּוֹן עַל־תֹּהוֹ (26:7) “nothing,” literally “not something.” תֹּהוֹ אָרֶץ “He spread the north over emptiness, he hung the earth up over nothing.” בָּלִי is composed of בָּלִי “not” and מָה “something.” In Arabic مَا is used as emphatic enclitic. Compare the Assyr. -ma, which is frequently used as an enclitic. Traces of the indefinite -ma are found in such Hebrew words as סֶלֶם “scala,” פְּדִיּוֹם (= pīdja-ma) “solutio,” אֲמִנָּם, חֲנָם. Bickell, *Grundriss*, II, § 78, correctly considers the prefix ma-, e. g., in מִחְמָד “desiderium,” as identical with the affix -ma. Professor Morris Jastrow called my attention to the *Johns Hopkins University Circular*, No. 114, p. 109, where Haupt maintains that the enclitic -ma is the same as the interrogative. In Job 31:1 we even find מָה used like the Arab. negation مَا. See the list of Arabisms in the second part of this treatise. On 26:7 see also Budde, *Hiob*, 144–5.

בָּצֵר (22:24, 25) “gold and silver ore.” וְנָשִׂית עַל־עָפָר בָּצֵר “and lay in the dust gold ore.” The form בָּצֵר is used otherwise in the Old Testament, only as a proper name, unless we read Ps. 68:31, with Cheyne, בָּצֵרִי כֶסֶף instead of בָּרִצִּי. See also Mesa-Inscr., l. 27, where בָּצֵר is a proper name. בָּצֵר means (1) “to cut off,” therefore בּוֹצֵר “pruner,” בָּצִיר “grape harvesting;” and (2) “to make fast, to fortify;” cf. מִבְצָר “fortress.” From בָּצֵר “to break off” בָּצֵר “ore” might be used, as תֵּבֶר “gold ore” from תָּבַר “to break off.” Hoffmann, *Zeitschr. für Assyriol.*, II (1887), 48 sqq., and *Hiob*, 70, compares בְּצָרָה “ring,” and translates בָּצֵר “ring,” as gold circulated in

the shape of rings in ancient times. The derivation is plausible. **בַּצֵּר** would then be an Arabism. Cf. Ps. 68:31, **בַּצֵּרִי כֶסֶף**.

**גְּבִינָה** (10:10) "curd, cheese;" cf. Arabic **جُبْن** "cheese." In Hebrew **גָּבַן** means "to be high, thick;" cf. **גִּבֵּן** "humpbacked," **גִּבְנוֹן** "peak, rounded summit." The usual Hebrew word for "cheese" is **הַמָּאָה**, Gen. 18:8.

**גְּבִישׁ** (28:18) "crystal." **רִאמוֹת וְגְבִישׁ לֹא יִזְכָּר** "coral(?) and crystal shall not be mentioned." LXX *ὑπερημένα*; V. *eminentia*. Ges., *Thes.*, compares **جَبَسَ** "congelavit" and the Hebr. **אֶל־גְּבִישׁ** probably "hail, stones of ice." Hoffmann, *Phön. Inschr.*, 21, reads **אֶל־אֲבִי גְבִישׁ** "ice-stones of God." Cf. the Assy. *algamišu*, name of a stone species, and *gabšu*, "massive." **גְּבִישׁ** seems to be a loan word, as so many words denoting products of foreign countries.

**גִּוֶשׁ** (7:5) "clod of earth." **לִבִּשׁ בְּשׂוּרֵי רִמָּה וְגִוֶשׁ [עֶפֶר]** "my flesh is clothed with worms and clods [of dust]." See Beer-Duhm, p. 41; Budde, 32. **גִּוֶשׁ עֶפֶר** signifies, probably, the scab wherewith Job's flesh is covered and which has the color of mud. Ley, Beer, and Duhm consider **עֶפֶר** a late gloss to **גִּוֶשׁ** and strike out the word. Ley, again, drops **גִּוֶשׁ**. We can only compare with **גִּוֶשׁ** the proper name **גִּישָׁן** "the muddy one," 1 Chron. 2:47. This name sounds strange, but Hilprecht called my attention to the equally peculiar Egyptian proper noun "tadpole." We may compare also the Hebrew p. n. **שִׁפּוֹפֶם** "snake;" **אֲבִישָׁג** "whose father is an error" = "daughter of a mistake," 1 Kgs. 1:3; **אֲחִירַע** "brother of noise." Any little incident connected with the birth of a child may have given rise to the fanciful names found among oriental nations.

**גִּלְדָּה** (16:15) "skin," rather "crust." **שָׁק תַּפְרַתִּי עַלִּי גִלְדִּי וְעַלִּלְתִּי בְּעֶפֶר** "I have sewed sackcloth upon my skin and my horn has entered into the dust." **גִּלְדָּה** is evidently the disease-covered skin. [See, however, Budde, 85: **גִּלְדָּה** "nur hier, in den Dialekten gebräuchlicher, vielleicht mit verächtlichem Beigeschmack wie unser 'Fell';" Duhm, 88-9: "aus dem Aramäischen oder Arabischen."—W. M.-A.] Del. compares talmudic **גִּלְדָּה** and **הַגִּלְדִּי**; cf. Arab. **جِلْدٌ** "skin" and Assy. *gil(a)du* (Hilprecht, *Assyriaca*, p. 61). **גִּלְדָּה** may be an Arabism or an Aramaism.

**גִּרָד** (2:8) "to scratch, scrape." **וַיִּקַּח־לּוֹ חֶרֶשׁ לְהִתְגִּירָד בּוֹ** "and he took to himself a potsherd to scrape himself with it." In Hebrew



we have **חרש**, **חרש**, **חרת**. The change of ט or ח to ד may be dialectical, or an Arabism. Cf. **حَرَدَ** “to scrape off,” and **حَرَدَ** “to be void of verdure, to be naked.” Hommel, *Südsem. Säugethiere*, 59, rem. 1.

**לָאָבָה** (41:14) “languishing through fear.” The verb **לָאָב** is found Jer. 31:12, 25; Ps. 88:10 = “to languish;” from this the secondary meaning “fear” is derived. Frz. Del. compares **لَاَب** = **לָאָב** and **לָאָבָה** “to place in a condition without security.” The noun **לָאָבָה** is found Deut. 28:65 = “languishing.” The fact that the Arabic has **لَاَب** would (see Fränkel, *Aram. Fremdwörter*, Pt. XIII, list iv) point to Aramaic origin of **לָאָבָה**, for the Arab. **لَا** generally corresponds to the Hebr. **ל** and Aram. **ל**.

**וּלְפָנָיו יִתְרָוֶץ** **לָאָבָה** (41:14) “and before him flees fear.” Compare **دَاس** “to jump away,” Assy. *dāṣu* “von Jemand weichen,” Del., *Proleg.*, p. 65; LXX *τρεῖται*, probably **יִתְרָוֶץ**. Thus Nöldeke prefers to read (*ZDMG.*, XL, 730). Aram. **יִתְרָוֶץ** “to dance.” **יִתְרָוֶץ**, used here ironically, is an Aramaism, Duhm, 250.

**יָדַעַת** (32:6, 10, 17; 36:3; 37:16) inf. of **יָדַעַת** for the regular Hebrew **יָדַעַת** and **יָדַעַת**. The form is peculiar to the Elihu speeches and is an Aramaism, Duhm, 190; cf. Dillmann on Job 32:6, and **יָדַעַת**, 34:35, etc.

**רִאָה כָּל-נִפְאָה תִּכְבִּיעֶנָּה וְהִדָּה רְשָׁעִים** (40:12) “to tear down.” “Behold, all proudness, bow it down, and tear down the wicked.”

Cf. **הִדָּה** “to tear down.” We agree with Frz. Del. that **הִדָּה** is “Hebrew-Arabic.” Budde (241, following Hoffmann) reads **הִדָּה**, inf. Hiph. of **דָּהַה**, Arab. and Aram. “to destroy,” whence is derived the Hebr. **הִדָּה**.

**הִדָּה** (6:2) “ruin,” *Kētib* for *Kēre* **הִדָּה**, which occurs in 30:13. An Aramaism. On **הִדָּה** see the list of Aramaisms, in the second part of this treatise. Siegf. reads **הִדָּה**; Duhm, *Hiob*, 25, accepts **הִדָּה** of the *Kēre* and all the other passages and the versions: “destruction,” either bodily or moral; on 6:30 see *ibid.*, p. 31. Duhm, p. 36, reads **הִדָּה**.

**זֶה עָשָׂר פְּעָמִים תִּכְלִימוּנִי לֹא תִבְשֹׁי** (19:3) “to be impudent.” **תִּכְלִימוּנִי** *R. V.*: “These ten times have ye reproached me; ye are

not ashamed to deal hardly with me." LXX: ἐπικεισθή μοι. Siegfr.-Br.: תְּחַבְּרִי לִי "ye are allied against me." Ges.<sup>11</sup> and Frz. Del. compare the Arab. حَكَم "stupere" and translate, "ye cause me astonishment," but this Arabic meaning does not suit the connection; we, therefore, prefer Dillmann's translation, "ye show yourself fresh, impudent toward me," which would agree with the LXX and the Arab. كَهَى (see Frz. Del., p. 237) or حَكَم. Thus also Ew. and Budde, p. 96, where the suggestions of his main predecessors are quoted; also see Duhm, p. 98. Ges., *Gram.*, § 53, 3, note 4, has overlooked תְּחַבְּרִי; ת appears volatilized here, according to Aramaic usage, as in וַיִּחַלְטֵנוּ, 1 Kgs. 20:33; וַיִּדְרְכוּ, Jer. 9:2; וַיִּדְבְּקוּ, 1 Sam. 14:22. The writing תְּחַבְּרִי for תְּחַבְּרִי is Aramaic, as well as the construction with the object לִי. The noun הַבְּרָה, Isa. 3:9 = "the looks," does not belong to הִכָּר, but to נָכַר "recognize." See Jastrow, *Talmudic Dictionary*, *sub voce*.

הֶלְיִי or הֶלְיָהּ (29:6). Stade, *Gram.*, p. 12, translates הֶלְיִי "my feet." The word occurs only here.

הַמִּשָּׁל (25:2) "dominion." The inf.-abs. is used as a noun in Hebrew; cf. Ges., *Gram.*, § 132. Budde, *Hiob*, 141, where Hoffmann's reading הַמִּשָּׁל is rejected; also see Duhm, 128.

אִם-לֹא הַחֲלִים עֲמָרִי וּבְהַמְרוֹתָם תָּלֵן עֵינִי (17:2) "mockeries." "If not! = Surely! Mockery is around me, and upon their disputations my eye shall dwell." Frz. Del. holds that from הַחֵל (Hiph.) a secondary root הַחֵל has been formed, whence הַחֲלִים or הַחֲלִים is derived. Thus also Olsh. and Ges.<sup>11</sup>. Dillmann denies the existence of a Qal of הַחֵל. If הַחֲלִים is derived from תַּלֵּל, then יִהְיֶה, 1 Kgs. 18:27, would be an Aramaic Hiphil form. See Ges., *Gram.*, § 53, Anm. 7. Budde, *Hiob*, 88, reads הַחֲלִים; see also *ibid.*, p. 65, on 13:9; Duhm, p. 91, "Die LXX scheint etwa נִפְתָּלִים zu lesen."

וְזִדְמָתוֹ חֵיתוֹ לָחֶם וְנִפְשׁוֹ מֵאֵכֵל (33:20) "to be loathsome." זִדְמָתוֹ "And it maketh loathsome unto him his life (= desire) of bread, and his longing for meat of desire." זִדְמָתוֹ for זִדְמָתוֹ perf. Piel. Siegfr.-Br. considers the passage hopelessly corrupt, because the thought "that voracity should cause disgust with food is opposed to all probability." But that idea is not to be found in our passage. Subject is the sickness, the long suffering and endless pain, i. e., מִכְאוֹב, vs. 19, or רִיב. His sufferings have caused disgust

with food. A sick man does not even relish dainties. Ew., Del., Ges.<sup>11-12</sup> correctly take the Piel in the causative sense, "to make loathsome." Cf. **זֶהֱם** "to be fat, dirty, rancid, loathsome." Aram. Pa'el, **זֶהֱם**. **זֶהֱם** in our passage is an Arabism or Aramaism. Budde, 198: "Subjekt des Satzes kann nur die Krankheit sein. Für **זֶהֱם** ist deshalb **זֶהֱם** oder **זֶהֱם** zu vermuten." Voigt (1895) reads **זֶהֱם** and considers vs. 20 a gloss of vs. 22. Duhm, 160, perhaps originally **זֶהֱם**: "sie (die Seele) empfindet Ekel."

**לֹא־יִעָרְכֶנָּה זָהָב וְזָכוּרִית וְחַמְרָתָה כְּלִי פֶזֶז**: (28:17) "glass." **זָכוּרִית** The dialects, Aram. **זָכוּרִיתָא**, Arab. **زجاج**, prove that the author means glass, which in those days was very costly. Fleischer, in Levy's *Chald. Wörterb.*, I, p. 424, gives as the general original meaning of the roots **זָכ** and **זָכ** "to puncture," then "to catch the eye," "to shine brightly," "to be without blemish." In Job **זָכוּ**, from which **זָכוּרִית** or **זָכוּרִית** is derived, occurs three times, 15:15; 25:5; 9:30, and also Lam. 4:7. In the Qal it means "to be pure," Hiph. "to cleanse." **זָכוּ** and **זָכוּ** are found eleven times in the Old Testament, four times in Job, and three times in Proverbs. Its frequent occurrence in these two books, replete with Arabisms and Aramaisms, leads us to consider **זָכוּרִית** as an Arabism or Aramaism. Fränkel, *Aram. Fremdw.*, p. 64, observing that Arab. **زجاج** is written with *a*, *i*, and *u* in the first syllable, and cannot be derived from an Arabic root, concludes that **زجاج** is an Aramaism.

**זָעָה** (17:1) "to extinguish." **יָמֵי נְעֻכְּוֹ קְבָרִים לִי** "My days are extinguished, graves (are ready) for me." Job 18:5 we find **זָעָה**; **דָּעָה**; **דָּעָה** stands for **דָּעָה**, as **זָחַל**, 32:6, for **זָחַל** "to be shy." These verbs may be dialectical peculiarities of Job. Duhm, 87, suggests reading **דָּעָה** in 17:1, on the basis of many manuscripts; Duhm, 91: **יָמֵי** belongs to the preceding, first, stichos, and he reads **נְעֻכְּוֹ** (cf. Isa. 18:6); also see Siegfr., p. 36. Brown-Gesenius, *Lexicon*, 276: probably error for **נְדַעְכּוֹ**.

**בָּעֵת יִזְרְבוּ**. **צָרַב** (6:17) "to burn, singe," for the common Hebrew **צָרַב**. **נִצְמָחוּ** "In the time when they are struck by heat, they are vanished." Fried. Del., *Proleg.*, pp. 36 sq., compares the Syriac **ܙܠܐ** "to hedge in," but Dillmann well maintains that neither the Syriac nor the Arabic **زغب**, nor the Aramaic **זָרַב**, Ithpe'el "to melt," suits the connection; **זָרַב** corresponds to Hebr. **צָרַב** "to burn" and is an

Aramaism. Thus also Hoffmann, p. 44, note 17. Compare **מִזְרוֹת** for **מִצְרוֹת**, Job 38:32. Budde, 28, merely says: "weiche Aussprache für **צַרַב**, vgl. **צַעַק** und **עֲלָץ** und **עֲלָז**."

**חַב** (31:33) "bosom." **אִם-כְּפִיִּי כְאָדָם פָּשַׁעִי לְטִמּוֹן בְּחִבִּי עֵינִי** "If like Adam I covered my transgressions by hiding in my bosom my iniquity," etc. Cf. Deut. 33:3 **חַבֵּב** "to take to the bosom;" Num. 10:29; Judg. 4:11 **חַבֵּב** proper name = "the beloved one;" 1 Chron. 7:34 **חַבֵּה** "the beloved one." In Aram. **חַבֵּב** "to love" is common; cf. **חֻבְא** "bosom," **חֻיבְתָא** "love;" **חֻבִּיב** "beloved." The verb **חַבָּא** in Hebrew "to hide," cf. Job 29:8; 24:4, is closely allied to the Aram. **חַבֵּב**. **חַב** is clearly an Aramaism for **חֻיִק**. So Siegf. and Stade, *Handwörterbuch*, 181; Budde, 181, 1; Duhm, 151: vs. 33b, not in LXX, is suspicious on account of its syntactical construction (**לְטִמּוֹן**) and the Aramaic **חַב**; it is probably a gloss to 33a in its present form.

**חֶבֶר**, pl. **חֶבְרִים** (40:30) "companion." **חֶבֶר** stands for the usual Hebr. **חֶבֶר**, Assyr. *ēbru*. Dan. 2:13; 17:18 we find **חֶבֶר**. An Aramaism, corresponding in meaning to *μέτροχοι*, Luke 5:7. See also Budde, 247; Duhm, 199.

**חֶבְרָה** (34:8) "company." Dan. 7:20 **חֶבְרָה**. Used here in a bad meaning: "company of evil-doers," Budde, *Beiträge*, 134 sq.

**חֲדָדִים** (41:22) "points." **תַּחְתָּיו חֲדָדִי חֲרָשׁ** "his underparts are like points of potsherds." **חֲדָדִי** is an intensive form to **חָדַד**, as **חֲלֹקֶן** to **חָלַק**. The construction of the adjective with the noun in the construct state is noteworthy. See Ges., *Gram.*, § 112, 1, note 1. The verb **חָדַד** occurs in Proverbs, Ezekiel, and Habak. 1:8; **חָדַד**, fem. **חֲדָדָה**, Isa. 49:2; Ezek. 5:1; Ps. 57:5; Prov. 5:4. **חֲדָדִי** is found as a proper name in Gen. 25:15, and **חֲדָדִי** Ezra 2:33; Neh. 7:37; 11:34, etc. Barth, *Studien*, "etwa 'Egge von Scherben,'" Duhm, 200–201, reads **חֲחָתִי** for **חֲחָתִי** "there breaks" (1 Kgs. 9:3), translating: "es zerbricht die Schneiden des Schmiedes."

**חֲגֹג** (26:10) "to circle off." Hoffm., Budde, p. 146, and Duhm, 130, read: **חֲקֵן חֲגֹג** "a circle has he measured off," instead of **חֲקֵן חֲגֹג** "a law has he encircled." LXX *ἐγκύπτειν*; cf. *κύκλος* "circle;" Arab. **حاج** (see Prov. 8:27).

**חֹל** (29:18) name of a bird—or "sand"? **וְאָמַר עַם-קִנִּי אֲנֹכִי** "Then I said: I shall die in my nest; and as sand or Phoenix I shall multiply days." Frz. Del. endeavors to

prove that the bird Phoenix is meant in this passage; Budde, p. 167, again translates "Phōnix." The almost universal tradition favors this rendering. LXX: ὥσπερ στέλεχος φοῖνικος, Hitzig considers as a later correction for φοῖνιξ. Hoffm. (p. 79, note) curtly says: "Mit dem Phōnix—ist es nichts" (pronounce "nix"). Merx, in his *Archiv*, II, 104–7, translates: "Like as the sand (*cf.* Assy. ḫūlu) of the sea I shall increase;" see also Duhm, p. 140.

חִילָה (6:10) "pain." The verb חָלַל "to turn in pain" is quite frequent in Hebrew, but the noun is found only here. Duhm, 37, reads חִילָנָה, because the verb is in the masculine form.

חֵן (41:4) "beauty," Hebrew חֵן עֲרַפִּי. "the beauty of his form." Del., Dillm., Ges.<sup>12</sup>, Budde: חֵן for חֵן is rather doubtful. In Aramaic we have חֲנָא and חֵינָא. LXX omits the verse. [Duhm, *Hiob*, 198, reads חֲנָן, which in its Aramaic meaning fits in here excellently: the hunter praises his practical and comfortable outfit for the expedition.]

חֲלָמוֹת (6:6) "something unsavory or tasteless." חֲלָמוֹת "Or is there taste in the slime of חֲלָמוֹת?" The context proves that it is something whose slime has an unpleasant taste. Ew.: חֲלָמוֹת "white of the egg." Targum: חֲלָמוֹנָא, which Levy translates "yolk of egg." Frz. Del. follows Lane and translates חֲלָמוֹת "portulak" (purslain), a flower so called "because it exudes mucilage, so that it is likened to the أَحَفّ, whose slaver is flowing." Löw, *Aram. Pflanzennamen*, No. 120, says: "Not portulak, but anchusa (Ochsenmaul), probably eaten by the poor." Possibly an Aramaism. See Budde, *Hiob*, p. 26; Duhm, *Hiob*, pp. 36–7, considers 6:7b an Aramaic gloss: חֲלָמוֹת "that is called now yolk (das heisst jetzt Eidotter)."

חָמָה (29:6) for חָמָה (20:17) "milk," contracted like חָמָה for חָמָה (22:29; 33:17). The omission of א is rare in Hebrew, but frequently found in Aramaic. An Aramaism. *Cf.* on this question Part II of this article. Budde's suggestion (p. 164) that the omission of א is merely a scribal blunder may here be noticed.

חֲמָר (16:16) "red." See Part II of this article; also Stade, *Gram.*, § 111, esp. notes 3 and 4.

חָפֵּן (33:9) "clean, pure." חָפֵּן בְּלִי-פֶשַׁע חָפֵּן אֲנִי "I am pure, without sin—I am clean." חָפֵּן II does not occur in Hebrew; in Arab. حَفّ means "to make smooth," for instance, by taking the hair off.

Mishna: חִפָּךְ “to rub,” especially the head; חִפֶּךָ “the hair-brusher.” חִף seems to be an Aramaism. Dillm.: “Out of the Aram. חִף ‘to rub.’” Budde (p. 194): “Als Aramaismus anzusprechen.” “Why חִף is written with a small ח we know not; the tradition has it that Elihu thereby intimates that he does not consider Job clean” (Budde). [On this difficult point Stade, *ZATW.*, IV, 302-3, and IX, 303; Cornill, *ibid.*, XII, 309—together with a knowledge of Lagarde’s views—could throw much light.—W. M.-A.]

חֲשֵׁה (31:5) “to run.” וַתֵּחֶשׂ עַל-מַרְמֵהָ רַגְלִי “and my foot hasteth to deceit,” etc. וַתֵּחֶשׂ with its present punctuation cannot be derived from חוּשׁ, as we should then be obliged to change to וַתֵּחֶשׂ (so Budde, p. 172); cf. וַיִּחָסֶר, etc.; Olsh., § 257g; Ew. and König, *Gram.*, 508, and Dillmann nevertheless derive it from חוּשׁ, with virtual doubling of the ח. Ges., *Gram.*, § 72, note 9, calls attention to the fact that the verbs עָרַע and עָרַי have in Niph. and Hiph. at times Aramaic formations, with short vowels instead of long ones under the preformatives; thus וַתֵּחֶשׂ with *dag. forte impl.* may be an Aramaism for וַתֵּחֶשׂ from חוּשׁ. Duhm, *Hiob*, p. 146, וַתֵּחֶשׂ “wahrsch. aramäis. Hiph.,” cf. Ges.-Kautzsch<sup>26</sup>, § 72, A., 9. See Aramaic formations, Part II, C, of this article. Also Franz Delitzsch, who derives the form from a metaplastic formation of חוּשׁ = חֲשֵׁה (חִישׁ).

בְּשׂוּמִי עֵנָן לְבָשׁוֹ וְעֶרְפֹּל חֲתָלָהּ (38:9) “swaddling band.” חֲתָלָהּ “When I made the cloud its garment, and thick darkness a swaddling band for it.” חֲתָל is a “bandage,” Ezek. 30:21, and חָתַל, Ezek. 16:4, signifies “to tie in bands.” The verb seems a denominative of חֲתָלָהּ.

חֲתֹךְ (9:12) “to tear away.” הֵן יַחֲתֹךְ מִי יִשְׁיבֶנּוּ “behold, he tears away, who will keep him back?” The noun יַחֲתֹךְ “robbery” occurs Prov. 23:28. In Aram. and Arab. חֲתֹךְ = חֲטֹךְ means also “to tear away, to plunder.” Duhm, *Hiob*, 52, suggests that יַחֲתֹךְ was chosen because it sounded like יַחֲלֹךְ (Delitzsch).

טוֹשׁ (9:26) “to strike, swoop down.” The Aramaic has טוֹשׁ (ט for ש) in frequent use for “to fly, swing.” Targum has for טוֹשׁ the form טוֹשִׁי. Cheyne considers טוֹשׁ an Aramaism.

טִמְהָ (18:3) “to be foolish.” Ew., Dillmann (in former edition of *Job*), and Stade, *Gram.*, § 10c, translate נְטִמְיָנִי, *i. e.*, נְטִמְאָנִי “we are unclean;” this form would be Aramaic writing. We prefer to

explain נַטְמִינִי as Del., Hoffm., Budde (p. 92) explain it, *i. e.*, נַטְמִינִי “we are foolish in your eyes.” Cf. the Aram. טַם, טַמְם. Dillm., *Job*, 4th ed., acknowledges that the explanation of Del. is more acceptable. LXX σεσωπήκαμεν = נַרְמִינִי (Bickell, Beer) is not suitable on account of the context.

אֶת־בְּרִי יִטְרִיחַ (37:11) “to burden;” cf. طرَح “to throw down.” טַרַח “Yea, he burdeneth the cloud with moisture.” The noun טַרַח “burden” occurs Deut. 1:12; Isa. 1:14. The Aram. טַרַח “to toil,” Afel: “to burden,” and טַרַחְתָּא, טַרַחְתָּא and טַרַחְתָּא, “burden,” show that the root is common to the Aramaic. The form of the verb is pure Hebrew, but the word may be an Aramaism.

יָגִיעַ (3:17) “tired.” The regular—but rare—form of the adj. in Hebrew is יָגִיעַ, Deut. 25:18.

יָגַעַ (20:18) “straining work;” for the usual יָגִיעַ (Job 10:3; 39:11, 16), fem. יָגִיעָה, Eccles. 12:12.

יְמִימָה Pr. N., a daughter of Job; 42:14; cf. يَمَامَة “little dove” (Budde, 256). LXX Ἐμέπα.

יִסּוֹר (40:2) “the caviller.” The form corresponds to גַּבּוֹר, שִׁבּוֹר.

יִצְרִים (17:7) “formations”—used of members of the body, from יָצַר “to form.” Budde, 59, following Hoffmann, reads יִצְרִי, from יָצַר; Duhm, 92, retains Massoretic punctuation.

יֶרֶק (39:8) “the green.”—The common Hebrew words are יֶרֶק and יֶרֶק. Targum has יֶרֶקָא in this passage.

יְשִׁישׁ (12:12; 15:10; 29:8; 32:6) “the gray-headed; the hoary.” Aramaic usage. Cf. Stade, *Gram.*, § 10c. Ley reads בִּישִׁישִׁים הַמְצִיא; Duhm, *Hiob*, 68, finds the expression very unsatisfactory; אֶרֶץ יָמִים calls for something like הִכִּי שָׁנִים “Does wisdom consist of long years?”

יִתּוֹר (= form יָקוּם) (39:8) “that which one sees.” Dillmann reads with LXX, V., Targ., Ew. יִתּוֹר “he turns to the mountain” ✓ תּוֹר (Budde, Duhm). The prefix י in nouns is old, and disappears in historical times more and more, according to Dietrich, *Abhandlungen z. hebr. Gram.*, pp. 139–45. Bickell, following the LXX, strikes out the whole verse.

כְּבֹר (35:16) “to be great;” 36:31 “fulness.” כְּבֹר יִכְבִּיר “Without knowledge he multiplieth words,” 35:16. The meaning “to be great” is found only in Job; the meaning “to braid” explains such

nouns as פֶּבֶרֶה "sieve," Am. 9:9; פֶּבֶיר "a braided covering," 1 Sam. 19:13, 16, and מַבְבֵּיר "mattress," 2 Kgs. 8:15. The Arabic كَبَّر "to be great," II "to make great," and كَبِير "old," are to be compared. The adj. פֶּבֶיר "great" is used six times in Job and four times in Isaiah (10:13; 17:12; 28:2; 16:14). LXX, Sym. βαρεῖς ἐποήσατο presuppose יַבְבִּיר. The adj. פֶּבֶר "long ago" is frequently found in Ecclesiastes. Stade, *Gram.*, § 369, 3, calls it an "Aramaic word."

פִּיד (21:20) "destruction." פִּיד means "to thrust;" Arab. يَكِيدُ, كَادَ "to thrust, strike at somebody." Budde, p. 120, would read פִּידִי; Duhm, 111, accepts Dillmann's פִּיד; other emendations are quoted by Budde, *ibid.*

פִּידוֹר (41:11) "spark." פִּידוֹרִי אֵשׁ יִתְמַלֵּט "sparks of fire escape." Frz. Del. and Stade (*Gram.*, p. 154) derive פִּידוֹר from פִּיד. Cf. פִּידֶנֶר "a sparkling stone," Ezek. 27:16, etc.

פִּידוֹר (15:24) "unrest," especially "noise of battle" (?). Hoffmann, ZATW., III, 107, emends פִּידוֹר (Angst überwältigt ihn wie ein Engel, der zum Blitzen bereit). Fleischer (Del., *Job*, p. 195): "The verb כָּדֵר belongs to the root כָּד 'to strike, thrust.'" Cf. פִּידוֹר "ball," Isa. 22:18. Dillmann compares the Arab. انكدر, which is used of an inimical clan, which thrusts itself upon the enemy. Cf. also Duhm, p. 84.

פִּלָּה (5:26; 30:2) "hardness, vigor, strength." פִּלָּה occurs as proper name Gen. 10:10. Assy. Kalḫu = "the strong city." Cf. Schrader, KAT., to passage. As a common noun it is used twice in Job: 5:26 עֲלִימֵי אֲבֵר פִּלָּה "thou shalt come in strength;" 30:2 עֲלֵימֵי אֲבֵר פִּלָּה "to them power is lost." Dietrich compares כלל and כלל and assumes as the original meaning of כלל "to be completed," therefore פִּלָּה "age." Fleischer's derivation is more satisfactory. Del., *Job*, p. 90: "Out of the root כל other derivatives, as כָּלָא, כָּלָב, כָּלָת, כָּלָם, etc., are formed, with the general meaning 'to bring together.'" כָּלָם has the special meaning "to contract, to draw the muscles together." III form כָּלָם has the meaning "to show oneself hard or strict," therefore פִּלָּה "hardness, unbroken vigor, strength."



כְּמַרְרִיר (3:5) "darkening." יִבְעֲתֻהוּ כְּמַרְרִיר יוֹם "darkenings of the day terrify it." Stade, *Gram.*, § 231, and Ges. suggest כְּמַרְרִיר; cf. סְגִרִיר, עֲבֵטִישׁ, as the formation כְּמַרְרִיר is without analogy. The Massorites thought of כְּ + מַרְרִיר, therefore they punctuated כְּ. Frz. Del. compares גִּמְרִי and גִּמְרִי "the glowing coal." Cheyne, *Expositor*, 1897, Vol. V, 405 sq., reads כְּמִן אֲרִירִי יוֹם "let them (*i. e.* darkness and gloom) affright it like the cursers of the day," against Budde, p. 12, who adopts Ewald's reading, כְּמַרְרִיר; so also Duhm, 19, who compares Syriac כְּמִר "to be black" (cf. Lam. 5:10).

כַּעֲשׂ (5:2; 6:2; 10:17; 17:7) "sorrow, vexation." כַּעֲשׂ for the common Hebrew כָּעַס and טָ interchanged frequently in Job; cf. שׁוּפָק, טוֹשׁ for טוֹס. Budde, p. 21; Duhm, 30.

כָּפָן (5:22; 30:3) "hunger." Ezek. 17:7 we find כָּפְנָה שְׁרָשֶׁיהָ "the vine stretched hungrily its roots." The nouns כָּפָן, כָּפְנָה occur in the Aramaic paraphrase of the Old Testament, for "hunger" = Hebr. רָעַב. The verb and the adj. from כָּפָן are also frequent in Aramaic. Stade, *Gram.*, § 10c: "כָּפָן reminds of Aramaic usage." Budde, 24: "Aram. Stammes," considers vs. 22 as a later addition. Duhm, 34, also rejects vs. 22 as a later Aramaic version of vs. 23.

לְמִי (27:14; 29:21; 38:40; 40:4) for לְ; "the *mō* makes לְ independent:" Del. מִי corresponds to the Arabic enclitic مِ.

לַע see עלֵע.

לָקַשׁ (24:6) "to glean." Am. 7:1 we find לָקַשׁ "the aftermath, the latter growth." In Aram. לָקִישׁ is "that which is late," and לָקִישׁוֹתָא "the late time;" cf. Wetzstein in Del., *Job*, p. 319.

מִאֲמִיצִים (36:19) "forces." In 9:4 and Isa. 40:26 we find אֲמִיץ. The verb אֲמִץ occurs frequently in Hebrew, and מִאֲמִץ is a regular Hebrew formation, with prefixed מִ and with two originally short *a*-vowels = *mäktäl*; cf. מִעֵץ, מִאֲרָב, מִאֲפֵל, מִלְאָה. Stade, *Gram.*, § 269.

מִזֵּה (12:21) "girdle." Ps. 109:19 and Isa. 23:10 we find מִזֵּה from מִזָּה (Ges.) or זָקַק = זָחַח "to bind" (Del.). LXX has ταπεινὸς δὲ ἰάσατο = מִפְתַּח אֲבִיוֹנִים רָפָה "the wound of the poor he healeth."

מִזְרוֹת (38:32) "watches of the night." הֲתֹצִיא מִזְרוֹת בֵּיתוֹ "canst thou lead out the watches of the night in their time?" Ges.<sup>11</sup>: "Probably = מִזְלוֹת 'places of rest,' " with change of ל into ר. This is also the view of Schenkel and Fried. Del. Budde and Duhm

are entirely noncommittal. It is true the interchange of ל and ר is found in Aramaic; cf. חֲלָצִים “thighs,” Aram. חֲרָץ; שְׁרָשְׁרוֹת; “chains,” Mishna שְׁלָשְׁלוֹת. The Aramaic version has in our passage מְזֻלִּיא, but LXX μαζουρώθ. In the book of Job the interchange of ל and ר is not found. On the other hand, the author of Job uses ז for צ, even ס for צ. Compare צִיר for צִיר, 36:2; זרב for צרב, 6:17; נחס for נחץ, 30:13. In Hebrew we have נצר, Assyrian *naṣaru*. Cf. the Assyrian *maṣartu nitaṣar* “a watch we watched;” *maṣartu* signifies the “night watch,” and this term may have been used here; then מְזֻרוֹת stands for מְצֻרוֹת. Dillmann translates מְזֻרוֹת “dispersing rainstorms;” cf. מְזֻרִים, 37:9, “north winds.” Hoffmann, *ZA.*, III, 108, reads מְזֻרוֹת.

מְזֻרִים (37:9) “north winds.” LXX, ἀκρωτήρια “daybreak”? Jerome, *Ab arcturo*. Form is good Hebrew. Cf. Arabic ذَايَات “those who spread,” said of the winds. Budde, p. 223, adopts Voigt’s excellent emendation: וּמִמְזֻרִים “aus den Speichern,” after Ps. 144:13; Duhm, 177, “Und von den Nordsternen (kommt) die Kälte,” on the basis of the V. translation.

מֶחַ (21:24) “marrow.” The Arab. مَحْ and نَحْ means “marrow.” The Aram. מוּחָא means “brain, skull.” In our passage the Targ. has מוקרא. מֶחַ is a regular Hebrew formation; cf. פֶּחַ, חֶק, דֶּב.

חנק (or מחנק) (7:15) “strangling, death,” parallel with מוֹת. מחנק, Piel מחנק “killing one,” Nah. 2:13; Niph. יִחְנַק “to kill one’s self,” 2 Sam. 17:23. In Aram. חנק is frequent, but the Aramaic version in our passage has שִׁירְנוּקָא. Arab. خنق. Form and word are Hebrew.

מְטִיל (40:18) “hammered stave.” The Targg. have מְטִיל here, and 1 Sam. 17:6. In Arabic we find مَطَّل “to stretch through hammering;” cf. מטר “to rain,” i. e., “fall in long stripes” (Del.). Frz. Del.: “מְטִיל is Hebræo-Arabic.” Cf. the Greek μέταλλον “metal.” מְטִיל is either from מָטַל or מְטִיל, as מְדִינָה from דִּין, מְרִיבָה from רִיב (Stade, *Gram.*, § 274*l*, note), or may be an Aram. pass. part. “hammered.”

מְלִיחָה (cf. מֶלַח “salt”) (30:4) a salad-like growth. Ges.<sup>11</sup> “Melde.” Greek ἄλμος. Dietrich, *Abh.*, p. 115, II, considers לָח to be the root of מֶלַח “to press through, to ferment.” In many places of the Orient salt is a common efflorescence of the ground, for instance,

at the Red Sea. Salt is called מֶלַח because it presses through the ground. In Aram. מֶלַח means "to salt," and is a denominative of מֶלַח "salt." Levy suggests that מֶלַח in Aramaic may be the Greek *μαλάχη* = "Malve," a plant which the poor of the East eat. The form מֶלַח is good Hebrew; cf. Stade, § 227, like אֶלֶף, טַבֵּר. The Piel of מֶלַח occurs three times in the Old Testament.

מֵלֶט. See Part II of this article.

מִידָּר (stem מִדָּר; cf. מִסָּב from סָבָב) (38:5) "measure." The verb מִדָּר is common in Hebrew.

מִמְרוֹרִים (with *dag. dirim.* as in מִמְרוֹרָה) from מִרַר (9:18) "bitterness." מִמְרוֹרִים is a regular Hebrew formation with original *ā* in the first syllable and *a* in the second = *māktāl* (cf. Stade, § 71, 2). The *dag. dirim.* may be used to make the form more pathetic. But see Budde, p. 44; 13:26 we have מִרְרוֹת with the same meaning. Lühr and Beer read מִמְרוֹרִים after Lam. 3:15.

מִנְלָה (15:29) "possession." The verb נָלָה "to reach" occurs Isa. 33:1. Böttcher, *Neue Ährenlese*, on Isa. 33:1, explains מִנְלָה = מִמְלָה from מִמְלָה "fulness." Targ. מִן לֵם *ex iis*. LXX, *σκίαν* = "shade," not מִנְלָה, but מִנְלָה. Siegf. (Polychrome Bible) and Stade declare the form "hopelessly corrupt." But we have מִנְלָה in Hebrew and نَال in Arabic. It is true that the letters ל and נ are not otherwise found connected in roots, wherefore Olsh., *Gram.*, § 9, 4, pronounces these letters as incompatible in Hebrew. Budde, p. 81: מִנְלָה is impossible; of the many emendations suggested (by Wellhausen, Voigt, Hitzig, Beer), none is quite acceptable; see also Duhm, p. 85.

מָסַח (6:14) "the discouraged." Baer reads מָסַח, but מָסַח is admissible; compare מָסַח from מָסַח, although the overwhelming number of *kaṭl* formations of ע' ע' have *ā* (ע) as מָסַח, מָסַח, מָסַח, etc. The word מָסַח is good Hebrew. See Budde's long note to this word, pp. 27-8; Duhm, pp. 37-8.

מִסָּה (9:23) "despair." In form it exactly corresponds with מִסָּה "trial, temptation," from מָסַח, but the context favors מִסָּה "despair," from מָסַח (Budde, p. 45). Form and meaning are Hebrew.

מִסָּה (41:18) "the dart, the pointed shaft," from מָסַח, in the sense of the Arab. نَسَعَ "to throw." An Arabism, according to Dillmann.

מָסַח (יָסַח/יָסַח) (33:16) = מָסַח "warning." The regular Hebrew form מָסַח occurs 5:17, etc. מָסַח probably goes back to the form *māktāl*;

cf. מוֹדַע from *mau-da*, מוֹדַע, etc. The root is Hebrew. [Budde, p. 196; Duhm, 159, "nach LXX lies מוֹרִים = מוֹרָאִים, denn weder מוֹסֵרם noch מוֹסֵרם noch מוֹסֵרִי giebt einen vernünftigen Sinn."]

מַעֲבֵד (34:25) "the doing." Dan. 4:34 we find the Aram. מַעֲבֵד with the same meaning. The form is good Hebrew, like מַלְאָךְ, etc., from the form *makṭāl*, but the word is Aramaic for Hebr. פָּעַל or מַעֲשֵׂה. מַעֲבֵד belongs to the Elihu speeches, which contain more Aramaisms than the other speeches. Budde, p. 205; Duhm, 116.

מַעֲדָנוֹת (38:31) "bands;" the word seems transposed for מַעֲדָנוֹת from עֲנָד "to bind" (Budde, 232); LXX δεσμόν; Targ. שִׁירִי = σείράς. In the language of the Talmud מַעֲדָנוֹת also signifies the end knots of a mat. מַעֲדָנוֹת is the regular Hebrew form *makṭāl*.

מַפְפֵּעַ (7:20) "attack." The form is a *mikṭal* formation; cf. מַדְבֵּר, מִשְׁכֵּב. The verb פָּפַע and the noun פָּפַע are common Hebrew; cf. 16:12; Lam. 3:12.

מַפְּחָה (11:20) "the breathing out" (of the soul). The verb נָפַח in connection with נֶפֶשׁ is used only Jer. 15:9 and Job 31:39. Jer. 6:29 we find מַפְּחָה "bellows." The heaving of the breast in death-struggle may have caused the author to think of bellows, and thus he formed מַפְּחָה. On the form cf. מִתָּן "a present," and Ges., *Gram.*, § 85, 48.

מַפְלְאוֹת (37:16) "wonder," generally נִפְלְאוֹת Ps. 9:2; 26:7; 40:6. Job 37:5, as adverb "wonderfully." Siegf. considers מַ for נ a clerical error, but the change may be intentional, to secure similarity of sound; cf. Casanowicz, *Paronomasia of the Old Testament*, p. 42.

מַפְלִישׁ (37:16) "the moving, weighing of clouds." Here again we find מַפְלִישׁ for פִּלַּשׁ, i. e., שׁ for ס. The verb פִּלַּשׁ is used six times in the Old Testament, and פִּלַּשׁ "weight," Prov. 16:11; Isa. 40:12. The form is good Hebrew, like מַדְבֵּר. But see Budde, 224: read מַפְרִישִׁי (cf. 36:29) and נִפְלְאוֹת; Duhm, rejecting Budde's reading, proposes to drop the א in מַפְלְאוֹת and also to do away with the Massoretic *matres lectionis*, thus reading מַפֵּל תְּהוֹם מִרְעַם: "das Gewölk, das so leicht in der Luft schwimmt, lässt doch infolge des Donners ungeheure Wassermassen (תְּהוֹם, Ps. 42:8) niederstürzen."

מַרְרָה (16:13) "gall," from מָרַר "to be bitter," found in Hebrew, Aramaic, Arabic, and Assyrian. Job 20:25 we find the usual Hebrew word for "gall" מַרְרָה. The form appears to be Aramaic; original form *katēl*; cf. Kautzsch, *Aram. Gram.*, p. 105.

מְשִׁיגָה (19:4) "error." שִׁיג does not occur in Hebrew, but שִׁגָּה and שִׁגָּה. The form may be an Aramaism. Duhm, p. 98, reads מְשִׁיגָה: וְאִם on the basis of LXX.

מְשִׁטָּר (38:33) "dominion." שִׁטָּר is frequent in Hebrew; cf. שִׁטָּר "writer, officer," Assy. šaṭāru.

מְשִׁכוֹת (38:31) lit. "the drawing, pulling ones," poetic for "ropes" wherewith one is bound. Cf. Arab. مَسَكَة "foot chains of women." מְשִׁךְ "to pull" is common in Hebrew; also מְשִׁיחַ "the drawing apart," i. e., "spreading of the seed." מְשִׁכוֹת is a regular active participle formation; in its meaning it suggests Arabic influence. See Budde, 232.

מְשִׁל (17:6) inf. like שִׁחַק "byword." LXX θρούλλημα. מְשִׁל is peculiar to Job for מְשִׁל. Budde, p. 89, perhaps לְמִשְׁל לְעִמִּים against Siegfried's suggestion, מְשִׁל לַע, which, however, Duhm, p. 42, adopts.

מְשִׁל (41:25) "the equal." Siegfr.-Stade, *H. W.*, translates אֵין־עַל עֶפְר מְשִׁל "not is upon earth his equal." This translation is supported by LXX, Del., Merx, etc.

נִבְּךָ (38:16) "spring," LXX πηγῆ. הִבְאֵת עַד־נִבְּכֵי־יָם "hast thou come to the springs of the ocean?" In Arab. نَبَج "to spring forth," Talm. נבג. Dillm., p. 236, considers נִבְךְ "nur härtere Aussprache für נבע." Frz. Del., p. 498, compares Arabic nabaka "Hügel, Berglehne," i. e., that which presses itself upward. Budde, p. 230, would not emend נִבְלִי "Schläuche sondern etwa נבעי = מבעי" and suggests that מִבְּכִי (28:11) may have read מִבְּכִי or נִבְכִי. Cheyne, *Expositor*, 1897, Vol. V, 414, recommends Budde's correction נבעי, but considers מִבְּכִי even better.

נִדְרִים (7:4) "restlessness." נָדַר "to flee," in Hebrew and Aramaic. The plural and the dark *u* are used to intensify the meaning. Ew., *Gram.*, § 153a, 1.

נִהָק (cf. נָאָק) an onomatopoetic word, of the braying of the ass (6:5), of the complaints of the poor and hungry people (30:7). Stade, *Gram.*, p. 12, considers נִהָק an Arabism. In Arabic نَقَّ is used of the croaking of frogs, the cackling of the hen, the piercing cries of the cat, etc. נָאָק "to lament" is found Ezek. 30:24 and Job. 24:12.

נְהָרָה (3:4) "light, daylight." One of the many feminine forms of Job (Dillm., p. 24) which may be Aramaisms. Dan. 2:22 נְהוּרָא = Hebr. אֵוֶר.

נְחֹשֶׁת (6:12) "iron" (Budde: "Erz"). The form may be an adjective formed from נָחַשׁ; see Stade, *Gram.*, § 211a. In Arabic نَحَس means "to treat hard, roughly;" Aram. נָחַשׁ "iron, copper." נְחֹשֶׁת "iron" occurs twice in Job and otherwise in the Old Testament. As metal names have frequently another origin than the language spoken by the nation where the word is found, no conclusions from such names can be made.

נְחִירִים (41:12) "nostrils." נָחַר, Arab. نَحَرَ means "to snort." Thus נָחַר, Job 39:20, and נְחֹרֶה, Jer. 8:16, "the snorting of a horse." Assy. nāhirāti "nostrils." The proper noun נְחֹרֶה, brother of Abraham, speaks for the Aramaic origin of נְחִירִים.

נִיד (16:5) "comfort," נִידָ / נִידָ.

נָכָה (30:8) "to strike," for נָכָה. In Proverbs we have נָכָה "striking," 15:13; 17:22; 18:14. In Arabic we find نَكَى and نَكَأ.

נָכַר (31:3) "misfortune." Obadja 12, נָכַר. On נָכַר cf. Del., *Proleg.*, p. 195. Ley's suggestion that נָכַר has been lost before or after לְעוֹל is rejected by Budde, 177, and accepted by Duhm, 145.

נָחַס (30:13) "to tear up, destroy." "4 codd. per interpretamentum נָחַצ," Ges., *Thes.* LXX ἐξερπίβησαν τρίβοι μου. נָחַץ is frequently found in Hebrew. נָחַס and נָחַצ are Aramaisms for נָחַץ. Duhm, 142, suggests to read נָחַצ; with Siegf. he contends that the remainder of the verse is quite unintelligible.

נָחַע (4:10) "to tear up, out." וְשִׁנֵּי כְפִירִים נָחַעוּ "and the teeth of the young lions are torn out." נָחַע is clearly Aramaic for Hebr. נָחַץ. Budde, p. 18, "starker Aramaismus (wie אָרַע = אֶרֶץ; vgl. 19:10.)" The use of נָ in Aramaic for the Hebrew פָ is very common; cf. Kautzsch, *Aram. Gram.*, § 10, 2a.

סָדָה (13:27; 33:11) "block, stocks." The usual Hebrew word for "block" is מְדֻפְּכֶת, 2 Chron. 16:10; Jer. 20:2, 3. The Aramaic is סְדִיָּא and סְדִינָא. סָדָה does not occur in Hebrew; the Arab. سَدَّ means "to be tight," then "to inclose." The word looks like an Arabism. [Budde, p. 69, much more appropriately says: "findet sich im Syrischen wieder als 'Stock, Block,' ein Holzblock, in den die Füße

eingeschlossen wurden, zu strenger Haft und Marter zugleich," etc.; both Budde and Duhm compare τὸ ξύλον of Acts 16:24, and the LXX of Job 33:11.]

סֶדֶר (10:22) "row, order." Targ. סֶדֶר. Stade considers the word as "not Hebrew." סֶדֶר is prevalent in Aramaic, also סֶדְרָא. Assy. sidru = "battle array." Budde well compares שִׁדְרוֹת, 2 Kgs. 11:8, 15, "rows of soldiers;" here again we find an interchange of ס and ש. סֶדֶר is an Aramaism. See, also, Duhm, 61.

סָלַד (6:10) "to jump, hop." אֶסְלֹדָה בְּחִילָה, "I would hop in pain," i. e., notwithstanding the pain. LXX ἡλλόμην. Ew., סָלַד according to LXX, Targ., and Arab. صلد; comp. صلت "to move violently, leap, rejoice." Stade, *Gram.*, § 10c, considers סָלַד as a word peculiar to a territory in whose vicinity Arabic and Aramaic tribes dwelled. The talmudic סָלַד means "to singe, burn," and the poetry of the synagogue uses סָלַד for "to pray" (see Del., *Job*, p. 98, note), therefore only the Arab. صلد "to step heavily, to gallop," etc., comes into consideration. סָלַד is an Arabism.

סָפַח (30:7) "to pour." The noun סָפִיחַ is used like here only Prov. 28:3 and Job 14:19 of "pouring rain;" cf. Arab. سفح "to pour, pour out." Budde, 171, "Lies besser Niph. יִסְפְּחוּ, nach Jes. 14:1; vgl. 1 Sam. 2:36; 26:19 zu deuten;" Siegfr., יִסְפְּחוּ; see also Duhm, 141.

עָנַם (30:25) "to be bowed down." עֲנַמָּה נַפְשִׁי לְאַבְיוֹן "my soul was grieved for the poor." In Aramaic עָנַם "to be sad;" also עֲנִימִין occurs. Del. compares אָנַם, whence אָנַם "sad," Isa. 19:10; perhaps אָנַם, Assy. agammu, is of the same root; cf. Arab. اجم "to abhor." An Aramaism. Cf. Budde, 175.

עוֹיֵל (16:11; 19:18; 21:11) "boy." Siegfr.-Stade, Budde, 85; Duhm, 88, and others, translate עוֹיֵל in 16:11 by "evil-doer," i. e., they read עוֹל; but עוֹיֵל, 19:18 and 21:11, means "boy," from עוֹל "to nourish." The form may be Aramaic; cf. גְּבִיר, פָּסִיל, אֲוִיל, forms which have dropped the pretonic vowel. Ew., *Gram.*, § 153d.

עֲטִין (21:24) "milk pails or troughs," Dillmann. Ges.<sup>11</sup> takes עֲטִין = Aram. עֲטִמָּא "side," translating עֲטִינֵי מִלְּאָה חֶלֶב "his sides are full of fat;" so evidently LXX ἑγκάτα, V. viscera, Syr. latera. Del., Dillm., Budde translate, "his milk pails are full of milk," which is

preferable; *cf.* the talmudic **מִעֵץ** "trough for olives." The form looks Aramaic; *cf.* **בְּרִיךְ**, Dan. 3:28; **בְּמִיר**, Ezra 7:12; Kautzsch, *Aram. Gram.*, p. 105.

**עֲטִישָׁה** (41:10) "the sneezing." **עֲטִישָׁתוֹ תִּהְיֶה אֹר** "his sneezings make light shine forth." Arab. **عَطَسَ** "to sneeze." Budde, 250, reads with Stade, Siegfr., Bickell, singular: **עֲטִישָׁתוֹ**; so also Duhm, 199.

**עֵשׂ** or **עֶשׂ** (9:9 and 38:32) "the Bear" (astron.). Siegfr. considers **עֵשׂ** in 9:9 a clerical error. Budde thinks the Aramaic word may have been **עֶשׂ**. The Arabs call the Bear (*i. e.*, *septentrio*) **نَعَش**. Duhm, 51, "möglichlicherweise ist unser (9:9) **עֶשׂ** durch Dittographie aus **עֶשָׂה** entstanden."

**עָלַע** (39:30) "to suck." Olsh., Hoffm., Stade, Siegfr., Budde, 239; Duhm, 192, prefer to read **לָעַע**. The word seems to be onomatopoeic.

**עֲנָנָה** (3:5) "cloud." **עָנָן** in Hebrew frequently for "cloud." **עֲנָנָה** may be the Aramaic emphatic form. The use of feminine nouns for the usual masculine forms is found in the book of Job more than in other books; *cf.* Hirzel, in Dillmann's *Job*, on 3:4. From a psychological point of view the use of the feminine form just in this book may be very significant.

**עֲרֹד** (39:5) "wild ass." In Aramaic we find **עֲרֹד**, **עֲרֹר**, **עֲרֹדָא**, "onager." Arab. **عَرَدَ** "wild ass." The Hebrew parallel word is **פָּרָא**. Siegfr.-Stade, *H. W.*, considers correctly **עֲרֹד** an Aramaism. See Budde, 235, **עֲרֹד** "‘der Flüchtige’ ist des Wildesels aram. Name, hier in der Uebersetzung als Parallele benutzt. Vgl. Wetzstein bei Del.<sup>2</sup> zu unserer Stelle;" also Duhm, 189.

**עֲרֹץ** (30:6) "something gloomy." **בְּעֲרֹץ נַחְלִים** "in gloomy valleys." **עֲרֹץ** "to frighten, to be afraid," is frequently found in Hebrew.

**עָרַק** (30:3, 17) "to gnaw." Vs. 3: **הַחֲלִיקִים צִידָה** "the gnawers of the desert." Vs. 17: **עֲרֹקִי לֹא יִשְׁכָּבֵנִי** "my gnawers (pain) do not rest." LXX and Targ. translate "to flee." In Arab. **عَرَفَ** has both meanings: "to flee" and "to gnaw." **עָרַק** is probably an Arabism. See Budde, 170, against Bickell's reading; also *cf.* Duhm, p. 141.

**עֲשָׂתוֹת** (12:5) "thought, opinion." Some point **עֲשָׂתוֹת** from **עָשָׂה** "thought." Dillm., *Job*, p. xxvii, classes **עֲשָׂתוֹת** among the words in Job that are either Aramaic or late Hebrew. The verb **עָשָׂה**, Jon.



1:6, Siegfr.-Stade, *H. W.*, considers an Aramaism; *cf.* עֶשֶׂת, Cant. 5, 14. Budde: "Der durchaus aramäische Stamm gibt im B. Hiob keinen Anstoss." עֶשְׂתוֹת an Aramaism. Duhm, p. 66: "Das unklare und sonst nicht so vorkommende Wort עֶשְׂתוֹת ist nach LXX in עֲתוֹת zu verwandeln; dieses עֲתוֹת oder עֲתִים (cap. 24:1) steht im emphatischen Sinne: bedeutsame, schicksalbringende Zeittermine," etc.

פֹּה (38:11) "here," for Hebr. פֹּה may be Aramaic writing.

פָּרַע (33:24) "to free," like the Hebr. פָּרַח. Wetzstein suggests that פָּרַע instead of פָּרַח may be stronger = "a violent loosening, *abscindere*." Frz. Del. compares فَدَى and considers פָּרַע an Arabism, but the Arabic does not explain the ע. Professor Jastrow considers "פָּרַע simply as an orthographical variation due to dialectical peculiarities of Job's district, or a textual error." Budde, 199: "פָּרַעוֹ ist entweder aus פָּרַחוֹ (so Siegfr.-Stade, *H. W.*; Siegfr., *Hiob*) oder aus פָּרַעוֹ (so some manuscripts; also Duhm, p. 161) verdorben; das zweite ist leichter und zugleich besser, weil פָּרַע 'loslassen,' פָּרַח 'loskaufen' heisst."

פִּימָה (15:27) "fat;" *cf.* فَيْمَ. Olsh. פִּימָה = פִּיאִמָה from פֹּאם. In Hebrew פֹּאם is not found, but in Arabic we have فִּיْمَ and فִּאْمَ "to be full." See Budde, 80. Jewish exegetes compare פִּים, 1 Sam. 13:21, "wrinkles of paunchy flesh." Hoffmann reads פִּמָּה "speech." We rather consider פִּיאִמָה = פִּימָה as an Aramaism; *cf.* רִישוֹן from ראש. The suggestion of Hoffmann that the frequently found feminine ending in Job is often the misunderstood Aramaic *stat. determ.* is very convincing.

פָּלַץ (9:6) "to tear loose," Hithp. יִתְפַּלֵּצוּן "to quiver." *Cf.* the noun פִּלְצוֹת, 21:6, etc. In Arabic فَلَص "to tear." פָּלַץ is rather an Aramaism, although found in Hebrew.

פָּרַחָה (30:12) "rabble." [See Budde, 172; Duhm, 142: "In vs. 12a erkennt man ein יְקוּמִי . . . עָלַי, 'wider mich erheben sich . . . , was zwischen den beiden Wörtern steht, muss das Subject bilden: מִעֲרֹכְתָיו ergibt ohne allzu gewaltsame Änderung ein פָּרַחָה, 'seine Schlachtreihen.'" Frz. Del.: "פָּרַחָה is the only formation corresponding to the Arab. فَعَال."

פָּרִישׁוֹ (or פָּרִישׁוֹ Stade, *Gram.*, § 150a, 3, and Baer-Delitzsch) (26:9) "to spread." פָּרִישׁוֹ עָלָיו עֲנָנֹה "he spreadeth over it his cloud."

Either ך or ך can have been added. In Aramaic the insertion of ך is frequent. Cf. דַּמְשֵׁן and דַּרְמְשֵׁן, 1 Chron. 18:5, etc. The root פִּרֵשׁ occurs in Hebrew, whilst פִּשְׁז does not exist; therefore Frz. Del. considers פִּרְשֵׁן as an intensive form from פִּרֵשׁ. This corresponds with the fact that verba quadrilitera have the Pael form in Aramaic—for instance, קְטַרְג, סְרַבַל, סְקַבַל, פְּרַפֵס, etc. Cf. Winer, *Chald. Gram. für Bibel u. Targ.*, § 14, 2. In Assy. we have parašu, but also ipparšiddu, I R., 37, 82. And Judg. 3:22 we find פִּרְשְׁדוֹן “the step,” i. e., that “which is between the feet;” cf. Arab. فَرَشَد. In the book of Job we have דַּעֲךָ for דַּעַךְ; דַּחַל for דַּחַל; thus here we may have פִּרְשֵׁן as an idiomatic Aramaic form for פִּרְשֵׁד. We are in doubt whether the root really is פִּרֵשׁ or פִּשְׁד, or פִּשְׁט. Budde, 146: “Das Wort verdankt seine Entstehung wohl nur einer Verschreibung nach מאַחז in vs. 9a. Lies also פִּרְשֵׁן, פִּרְשֵׁן oder פִּרְשֵׁן, das letztere am besten.” Duhm, 130: “פִּרְשֵׁן ist wohl aus zwei Lesarten פִּרְז und פִּרְשֵׁן entstanden und das letztere herzustellen.”

פִּשְׁ (35:15) “arrogance.” Arab. فُس. In Hebrew we have פִּשַׁח “to spread out,” but not פִּשְׁט, to which root פִּשְׁ with pathach points. Fr. Del.: “פִּשְׁ must be explained from the Arabic; Theod., Sym. παράπρωμα = פִּשְׁעֵי.” See Budde, 212; Duhm, 170.

צִאֲלִים (40:21, 22) “lotus bushes.” Cf. Arab. ضَالٌ, and Löw, *Aram. Pflanzennamen*, 275.

צַהַר (24:11) Hiph., “to make oil.” A denominative Hebrew verb from יִצְהַר “newly pressed oil.” Bickell reads יִצְפֹּה and translates, “zwischen Edeltrauben halten sie Wache.”

צַמִּים (5:5) “ruin;” (18:9) “snare.” Ew., Merx, Siegfr., follow the versions in 5:5, and read: צַמְאִים = צַמִּים “the thirsty ones;” that would be Aramaic writing. But צַמִּים “snare” gives a suitable sense: וְשָׂאֵת צַמִּים חֵילָם “snare snap after their possessions.”

Cf. Arab. صَمَّ “to be tight,” and 18:9. See on this verse (5:5) especially Budde, 21, and Duhm, 31, where the suggestions of others are discussed and the authors’ own readings mentioned.

קָטַט (8:14; 10:1) “to be cut off.” 8:14: אֲשֶׁר-יִקוֹט פִּסְלוֹ “whose confidence shall be cut off, or tear like a string,” Dillmann. יִקוֹט, either from קָטַט, cf. قَطَعَ “to break off,” or from קָטַץ = קָטַץ “to cut off.” In biblical Aram. קָטַט does not occur, but it is the

later Aramaic word for "to quarrel;" cf. קָטַטָּה "quarrel." 10:1, נִקְטָה is an Aramaic formation for נִקְטָה, a metaplastic Niphal form from קטט = קוט as נִפְצוּ, Isa. 33:3. Cf. Ges., *Gram.*, § 67, 11. Beer: קוּרִים for יָקוּט; so also Duhm, 49, who translates: "he (fool) whose confidence is like as cobweb."

קָמַט (16:8 and 22:16) "to shrink together;" Arab. قَطَط "to lace;" Aram. קָמַט "the wrinkle." In Aramaic קָמַט is found quite frequently.

קָנַץ (18:2) לְמַלִּין קָנַץ תִּשְׁמִימוּן "how long will ye make a chase after words?" קָנַץ for קָצַץ "end" would be good Aramaic, and thus some commentators explain the word. But קָנַץ can be as well explained from the Arabic. قَنَّص means "to hunt, chase," and قَنَّص "a hunter's net." This agrees best with the context, as עַד־אָנָּה does not mean "when at least," but "how long?" See Budde, 92. Duhm, p. 92, reads תִּשְׁמִים קָץ; see also Siegfr., *Hiob*, Polychrome, p. 35, below.

קָרָן־הַפִּיזָה, a proper name (42:14) "paint-horn." Cf. אֲבִנֵי פִזָּה "a costly stone," 1 Chron. 29:2.

רָאָה (37:18) "mirror." Exod. 38:8, מִרְיָא, is used for "mirror;" Arab. مِرْآة. Stade takes רָאָה to be an imperative from an original form: *ketāli*, § 599b. But we prefer a different explanation. We consider it as a *kutl*-formation. Cf. רָפַי, Ezek. 28:7, from רָפַי, and Isa. 40:15, מִדְּמִי, from דָּמִי, and וַצִּירִי, Gen. 37:25, from צִירִי; thus here פָּרָאִי from רָאָה. רָאָה would then have the meaning "seeing" and "mirror," just as מִרְיָא has both meanings. Siegfr.-Stade *H. W.*, also explains רָאָה = רָאָה.

רָגַב (21:33; 38:38) "clod of earth." In Hebrew the root רָגַב is not found; in Arabic we have رَجَب "to be startled," then "thickened;" the expression, 38:38, וְרָגְבִים יִדְבְּקוּ "and the clods shall cling together" point to رَجَب.

רוּחַ (26:11) "to tremble." In Hebrew we have related stems, רָפַס, רָפַשׁ, רָפַח, רָפַק; but in Arabic رَفَّ "palpitare." In Aramaic רָפַח an Arabism. See Budde, 146.

רִמַּם (15:12) "to wink." In Arabic we have رَمَى "to look from below upward," in Aramaic רִמַּם "to wink." A transposition of consonants

seems to have taken place. Some (5) codd. read יִרְמֹזֶן. Budde, 78: "wird auf aram. u. syr. רִמֵּן zurückgeführt."

רָחֵב (36:16) "the wide place;" plur. 38:18, "widths." See Budde, 216, 230; and especially Duhm, 173.

רֹטֵב (24:8) "to be damp, wet, juicy;" Aramaic רִטֵּב.

רָטֵב (8:16) "juicy." Neither verb nor adj. occurs otherwise in Hebrew.

In Arabic we have رَطَبٌ, رَطَبٌ. Both of the above words are possibly Arabisms or Aramaisms. Budde, 38: "Der Stamm ist durchaus aramäisch im Sinne von 'feucht, frisch, grün sein.'"

רִטֵּפֶשׁ (33:25) "fresh, juicy." Altschüler, *ZATW.*, VI, p. 212, proposes to read טִפֵּשׁ. In Arabic طَرَفَش means "to become fresh again;" in the Talmud we find טִרְפֵּשׁ, with the gloss שׁוֹמֵן "fat." The consonants would then be transposed in Job, as in רֹזֶם. Fränkel, *ZA.*, III, p. 55, also compares the Jewish טִרְפֵּשׁ, Assy. ṭapašū. Budde, 199, reads an imperf. יִטֵּפֶשׁ (Ps. 119:70) for רִטֵּפֶשׁ, following Bickell and Siegf.; see also Duhm's suggestions, *Hiob*, p. 161.

רִי (37:11) for רִי "fulness." Cf. פִּי for פִּי, Isa. 3:24; עֵינַיִם for עֵינַיִם, Isa. 19:14. Stade, *Gram.*, § 117c, Arab. رِي. Hoffmann's suggestion, בִּרְיָא, may be mentioned here, although it is quite unacceptable; see Budde, p. 223; Duhm, 177, reads בִּרְיָא "hail;" cf. Jos. 10:11: "the order of thought would be cold, ice, hail." This would well fit in with Assyrian parallels.

רִיעַ (6:27) "friend," for רִיעַ, with irrational י of secondary formation. (Budde, 31; cf. שִׁלְיָי, 21:23.) Wetzstein, *Zeitschr. für Ethnol.*, 1873, p. 288, derives רִיעַ from רִיעַ "to be closely connected."

רִישׁוֹן (8:8) "first," for רִאשׁוֹן, cf. רִאשׁוֹן, 15:7; both cases probably scribal errors of early copyists.

רִנָּה (39:23) "to rattle." The root רִנָּה is not found in Hebrew, but רִנָּן "to make a buzzing noise." In Arabic رَنَّ is used to signify the sound caused by an arrow flying from the bow. If רִנָּן is adopted, then we must naturally also accept Budde's reading תִּרְיָן הָאֲשָׁפָה; on the other hand, Duhm, 119, says: "Mit Recht hat das Ktib lieber ein Verb רִנָּה statuiert, als das הָ von תִּרְיָן als Artikel vor das folgende Wort gesetzt."

רְנָנִים (39:13) "ostrich." That the female ostrich is meant is evident from 39:16. Hoffmann emends (after Lam. 4:3) יַעֲנִים for בְּנוֹת יַעֲנָה; so also Budde, 236, who adds: "Abhängigkeit von jener Stelle ist ganz wahrscheinlich;" Duhm, 190.

רַעְמָה (39:19) "trembling, flowing mane." הִתְלַבִּישׁ צִנְאוֹרָו רַעְמָה "hast thou clothed his neck with a flowing mane?" Duhm, 191, "Bedeutung 'Mähne' ist unsicher und nur aus dem Zusammenhang erschlossen; vielleicht schrieb der Dichter רַקְמָה 'mit farbigen Fransen.'"

רֵעֵן (15:32) "juicy, green." The adj. רֵעֵן, also a Pilel formation like רַעְנָה in our passage, occurs often. Dan. 4:1, רֵעֵן "to live in blooming happiness." Duhm, 85: "pil. perf. 3d pers. fem. in pause."

רַקְבוֹן (41:19) "rotteness." The verb רַקַּב is found Isa. 40:20 "to rot," Prov. 10:7 metaphorically. רַקַּב is used here as רַקְבוֹן in 13:28, etc. רַקְבוֹן is an intensive formation. Ges., *Gram.*, § 85, 54. Budde, 251, suggests that the final ך might be a dittography caused by the following ן, and ך a later *mater lectionis*, so that also here the original reading would have been רַקַּב.

שָׁגָה (8:11; 12:23; 36:24, and possibly 8:7) "to become great." שָׁגָה is found Ps. 92:13; 73:12; both words are Aramaic for רַבב. On 8:7 see Budde, 37, and Duhm, 47.

שָׁגִיא (36:26; 37:23) "great." Aside from the Aramaic portions of Daniel this adjective is found only in Job, and corresponds to the Hebr. רַב.

שְׁהִיד (16:19) "witness." Hebr. עֵד, Arab. شَاعِدٌ "witness." Gen 31:47 Laban uses the Aram. שְׁהִידָתָא "testimony." Budde, 86: "שְׁהִיד (!) von dem aram. Parallelworte שְׁהִיד;" so also Duhm, 89.

שִׁיא (20:6) "height, greatness," for נְשִׂיא; cf. נְשִׂאוֹן for שִׁיא. The omission of initial נ in noun formations is rare. See Budde, 112; Duhm, 105.

שִׁפָּה (40:31) "sharp weapon." The verb שִׁפָּה does not occur in the Old Testament, but שִׁף "thorn;" שִׁף "fence;" מִשְׁפָּה "thorn-hedge." In Arabic *šauka* is "thorn, prod, spear." Budde, 247, calls attention to שִׁפָּם, Num. 35:55; Duhm, 199. The word is also found in Assyrian.

מִי־שֵׂת בְּשִׂחוֹת חִכְמָה אוֹ שִׁכְרִי (38:36) either "rooster" or "mind"? מִי נָתַן לַשִּׁכְרִי בִינָה "who hath placed in the inner parts wisdom, or who hath given to the mind insight?" Del. considers שִׁכְרִי like Aram. סִכְרִי "speculator" = "cock," name of that animal in Jewish

tradition. Hoffm.: שְׁכִי = *Sächi*, Phoenician name of Mercury. Dillm.: "From the more Aramaic than Hebrew שִׁכְה, it may signify an 'appearance or phenomenon,' therefore 'cloud formation;' cf. Isa. 2:16, שִׁכְחִית." Budde, 233: "Luftgebilde." "Die angenommenen Bedeutungen von שְׁחֹת 'Wolkenschichten' und שְׁכִי 'Luftgebilde' sind unsicher, lassen sich aber etymologisch rechtfertigen," etc. Also see Duhm, 187-8. Cheyne, *Expositor*, August, 1898, pp. 85-6, corrects שְׁכִי into קֶשֶׁת "bow," i. e., the kakkab kašti = *Sirius*, translating the distich:

Who hath put wisdom into the Lance-star  
Or given understanding to the Bow-star?

Also see Cheyne, in *Jewish Quart. Rev.*, July, 1898.

שְׁעִפִּים (4:13; 22:2) "thoughts." סְעִפִּים we find 1 Kgs. 18:21; thus we have here, again, the interchange of ש and ס.

שִׁפֶּק (36:18) "scorn, clapping of the hands in scorn." שִׁפֶּק is derived from שָׁפַק, used in 27:23 for "clapping the hands;" the Hiph. means, Isa. 2:6, "to clasp hands," i. e., make a covenant. שִׁפֶּק, I, corresponds to the usual Hebr. סָפַק, I; cf. Arab. صَفَق and سَفَق.

שִׁפֶּק (20:22) "fulness;" בְּמִלְאֹת שִׁפֶּקוֹ "in the fulness of his fulness." שִׁפֶּק from שָׁפַק, II, "to pour out, to have enough." Cf. mishnic הַסִּפֵּק "it satisfies." (Budde, 115.)

שָׁבִיב (18:5) "flame." The word is an Aramaism. Dan. 3:22 we find שָׁבִיבָא and Dan. 7:9 שְׁבִיבִין. שָׁבִיב occurs also in the Targum literature. In Arabic we have شَبَّ "to burn." Cf. Budde, 93.

שִׁדְיִן *Kere* שִׁדְיִן (19:29) "that a judgment is." גִּירוּ לָכֶם מִפְּנֵי-חֶרֶב כִּי שִׁדְיִן "Be ye afraid of the sword, for wrath (strikereth?) the evil-doings of the sword, that ye know that a judgment is." As the word stands, it is a compound of שִׁ + אֲשֶׁר = שִׁאֲשֶׁר. Bickell strikes out the whole verse, but Budde, p. 103, well suggests that we should think of healing before amputating. Dillm. and Ew. read שִׁדְיִ "the Almighty." Siegfr. שִׁדְיִן, Merx מִדְיִן. Hoffmann's emendation strikes us as happy. He reads שִׁדְיִן, changing only the vowels; this reading is more forcible. Aqu. has οτι κρίσις; Targ. מְרִי דִינָא; LXX, unintelligibly: πού εστιν αὐτῶν ἡ ὑγίη. שִׁ for אֲשֶׁר is used Gen. 6:3 (בְּשָׁנָם = בֶּ + שִׁ + אֲשֶׁר), and Judg. 5:7, עַד שִׁקְמֹתִי "until that I arose;" שִׁדְיִן for "judicium" is used, e. g., Job 36:17; Prov. 20:8; 31:8. שִׁדְיִן or שִׁדְיִן may be an Aramaic compound, as סְרִיס, Dan. 1:3, 7; Esth. 2:3, etc. Winckler, *Untersuch. z.*

*altorient. Geschichte*, p. 139, explains *tartan* = *turtānu*; *rabšakēh* = Assy. *rab-šag*, and *rab-saris* as an incorrect etymology of the Hebrews. Winckler holds that a Hebrew scholar, acquainted with the Assyrian, translated the Sumerian title *rab-šag* into Assyrian and inserted the gloss into the text. *Rab-šag* was translated *rab-ša-riš*, "who is head, chief" = "the head man." The Hebrew text gives the Assyrian letter by letter, only writing ט for š. In *ZA.*, VII, p. 174, note, *šakanakku* is not derived from *š-k-n*, but from *ša kanāki* "he who is set over the bolting" (of the gate). See IV R.<sup>2</sup> I, 42 sqq.; *šabrū* = *ša bari* = "the man of seeing;" *šangu* = *ša naki* "he who offers," etc. [This etymology of Jensen's in *ZA.*, VII, 174, is not accepted by most Assyriologists. *Šakanakku* (notice the two *k*'s!) is from שִׁכָּן, with ending -akku, and every Assyriologist holds now that *šabrū* is not compounded with *ša*, but merely a *š* formation from *barū*; *šangū*, again, is derived from *nagū*, not *naqū*. Instances could be multiplied and authorities quoted *ad infinitum*.—W. M.-A.] שִׁדְרִין is a similar formation. Budde suggests also an excellent emendation. He read יֵשׁ דִּין "that a judge is;" the יֵשׁ would lay stress on the existence of a judge.

שָׁר (15:31) "vanity;" *Kethib* for שָׂר. Budde, 81: "Der *Schreibfehler* שִׁר (nur hier!) wird durch das *Kēre* verbessert. Sehr fein nimmt Perles an, dass im Texte das zur Verbesserung des Schreibfehlers bestimmte שִׁר irrthümlich an שָׂר in vs. 32 angefügt sei." Siegfr. reads שָׂר.

שׁוּלָל (12:17, 19) "disrobed." מוֹלִיךְ יוֹעֲצִים שׁוּלָל "he leadeth away counselors disrobed." שׁוּלָל is often found in the Old Testament, the original meaning being "to draw out;" cf. Arab. سَلَّ "to draw the sword;" Targ. שְׁלִיל *extractus*, i. e., "the babe;" also שְׁלָה, II, whence שְׁלִיחַ, Arab. سَلَّ "afterbirth." שׁוּלָל does not simply mean "barefooted," as LXX and Syr. translate, but "robbed of the ensigns and royal clothing." See, however, Duhm, 69, on vss. 17, 19.

שׁוֹעֵץ (30:24; 36:19) "cry for help." שׁוֹעֵץ, שׁוֹעֵץ, and the verb שׁוֹעֵץ occur in other passages, with the same original meaning. Budde, 175: "Oder bei seinem Verderben darob (לְהִיךְ Richt. 1:13; Dan. 2:6) Geschrei [?]' ist Unsinn; unglücklich auch Hoffmann: 'Nur an einer Ruine vergreif dich nicht [לְאֵל תִּשְׁלַח יָד], wenn sie verderbend zu dir fleht (שׁוֹעֵץ).' Leicht und gut Bickell, Dillmann לֹא יִשְׁעֶץ. Subjekt bleibt der Ertrinkende." Also see Duhm, 144.

שָׁח (22:29) "bowed down." The verb שָׁח is frequently found in Hebrew. The form שָׁח is regular; cf. Ges., *Gram.*, § 84a, 3.

שָׁחַץ (28:8; 41:26) "highness, proudness." In the Talmud we find שָׁחַץ "the boaster," שָׁחָצוֹת "boasting," etc. שָׁחָצִים, Jos. 19:22, evidently means "heights;" Arab. شَخَص "to lift up one's self." שָׁחַץ may be an Aramaism. Duhm, 135: "בְּנֵי-שָׁחַץ, 'Söhne des Stolzes,' epitheton ornans für die grösseren Raubtiere, nur noch in dem gleichfalls jungen Gedicht, Cap. 41, 26." Also cf. Budde, 159.

שָׁחַת, I or II (17:14) "decay, ruin, or grave," parallel to רָמָה "eating up by worms." As the text now stands, we expect a masc. noun in שָׁחַת. The text reads: לְשָׁחַת קְרָאתִי אָבִי אֶתָּה אִמִּי וְאָחָתִי לְרָמָה; "To ruin (or the pit) I say: thou art my father; to the worm: thou art my mother and sister." If שָׁחַת is a masc. noun, we must accept, with Del. and Ges.<sup>11</sup>, a stem שָׁחַת; but שָׁחַת, II = שָׁחַת is preferable. Then שָׁחַת is a fem. noun. Ges., *Thesaurus*, p. 1378, note, maintains that אָבִי need not necessarily be constructed with a masc. noun. Bickell strikes out, in line 1, אָבִי אֶתָּה, and adds אִמִּי; then the verse would read: לְשָׁחַת קְרָאתִי אִמִּי וְאָחָתִי לְרָמָה; Budde, p. 91; Duhm, 93..

שִׁכְמָה (31:22) "shoulder blade;" otherwise in Hebr. שִׁכְמָה; probably for שִׁכְמָה; cf. Ges., *Gram.*, 91, 1, note 2. Budde, 180.

שָׁלָאן (21:23) "quiet." שָׁלָאן from שָׁלָאן; cf. זָלָקָה from זָלָה; גָּמַד, Job 3:7. A Hebrew formation. Budde, 121, says more correctly: "das ל is nach שָׁלָא verschrieben (Olsh., Rödiger, Dillm., etc.); das letztere für שָׁלָא, 16:12;" so also Duhm, 112.

שָׁלַח, II (27:8) "to draw out." כִּי יִשְׁלַח אֱלֹהִים נַפְשִׁי "when God draws out his soul." Cf. שָׁלַח, Deut. 28:57, "afterbirth," Arab. سَلَا. Targ. מְשִׁילָא "meat fork," that which draws the meat out of the kettle; שָׁלַחנָא "a bird that catches (draws out) fish." Schnurrer reads יִשְׁאָל "he recalls the soul." Budde, 150: "eher möchte man mit Dillm. nach Richter 2:16 יִשְׁלַח von שָׁלַל oder יִשְׁלַח von שָׁלַל (Hoffmann) punktieren; am besten wird man das Wort mit Schnurrer, Wellhausen, Siegf. als verschrieben statt יִשְׁאָל ansehen; vgl. Lk. 12:20." Also note the additional remarks of Budde on the whole verse; Duhm, 132-3.

שִׁמְצָה (4:12; 26:14) "whispering." Exod. 32:25, שִׁמְצָה "the hissing of the enemy." LXX ἐπίχαρμα; Arab. شَيْصَ "to speak quickly and indistinctly."



שִׁפְרָה (26:13) "hilarity; serenity (of the sky)." The root שִׁפַּר is frequently found in the Old Testament; cf. שָׁפַר "to rub, polish;" שִׁפְרָה (Gen. 49:21) "beauty." In Aramaic שִׁפַּר "to be beautiful," Dan. 4:24, etc.; Dan. 6:20, שִׁפְרָא "dawn of day." Dillm. (*Job*, p. xxxi) considers שִׁפְרָה an Aramaism. Perhaps שִׁפְרָה is the Aramaic *st. emphat.* Giesebrecht reads שִׁפְרָה; see also Budde, p. 147, against Hoffmann, שִׁפְרָה; and compare, in addition, Duhm, 130.

שָׁרָה (37:3) "to loosen." Jer. 15:11, the *K<sup>er</sup>* doubtful, according to Budde. "An Aramaic word" Budde, 222.

שָׁרִיחַ (41:18) "armor, harpoon"? LXX, θώρακα, like שָׁרִיחַ, 1 Sam. 17:5, 38, etc. Del. well compares the Arab. سَرْحَة "arrow, point of arrow." An Arabism, as מִסְעַ "dart," in the same verse. Budde, 251, as well as Duhm, 200, prefer Hoffmann's emendation שָׁרִיחַ "javelin," after the Syriac.

שָׁרִיר (40:16) "muscles of the belly," with Budde, 244; Duhm, 196. Aramaism; cf. Aram. שָׁרַר "to be tight."

תִּפְלָה (4:18) "error, sin." LXX σκολιόν τι. Siegfr. emends תִּפְלָה as in 24:12. Olsh., *Gram.*, § 213c, considers תִּפְלָה as possibly an ע' form, just as תִּפְלָה for תִּפְלָה. Dillmann (p. 38) shows that in Ethiopic there is a secondary root of *ሕል*, viz., *tahala*. Cf. Arab *وَهَلَ* "to err." An Arabism. See also Budde, p. 20.

תִּזְתָּה (41:21) "club." LXX σφύρα. In Arabic *وَضَح* means "to strike with a club." Barth considers תִּזְתָּה a foreign word. See, Cheyne, *Expositor*, August, 1898, 85, who reads תִּזְתָּה = Assy. *tartaḥu*, following Barth, Budde, Duhm, etc.

תִּנְחֻמוֹת (15:11; 21:2) "consolations." Cf. Hebr. נַחַם and תִּנְחֻמוֹת, Isa. 66:11; Jer. 16:7, etc.

תִּפְתֵּךְ (17:6) "spitting," LXX γέλως; Siegfr. therefore emends: צִחֶךְ, "a proverb." Del. derives תִּפְתֵּךְ from תִּפְתֵּךְ "to spit;" cf. Aram. תִּפְתֵּךְ "to spit," and תִּפְתֵּךְ "that which is vomited." Arab. تَفَث "blemish." תִּפְתֵּךְ may be an Aramaism. Budde, 89, would read מִפְתֵּךְ (Ps. 71:7; Deut. 28:46) or תִּפְתֵּךְ as a parallel form; cf. Jerome's *exemplum*; so Perles and Beer. See also the further remarks, *ibid.*, on this verse. On the other hand, Duhm, p. 92, translates תִּפְתֵּךְ (from תִּפְתֵּךְ) by "Spei-ihn-an" = Spit-at-him.